ISSUED MONTHLY

FEB 1

VOL. 47 NO. 2

THE

MISSIONARY LINK

FOR THE

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA

FEBRUARY, 1916

ADDRESS.—MISSIONARY LINK, ROOM 67, BIBLE HOUSE, NEW YORK

SUBSCRIPTION, 50CTS. PER ANNUM

Entered as second-class matter at the New York, N. Y., Post Office, 1896

TABLE OF CONTENTS

IN EASTERN LANDS.

Loyal Helpers. Mary E. Tracy . . 4
Telling the Gospel Story in a Cotton Mill 5
A Mohammedan Community. Edith Pickard 6
Can These Be "Rice Christians"? Julia H. Bronson 6
Results of Zenana Work. Alice E. Wishart 7
Personals 7

HERE AND THERE.

Our Fifty-Fifth Anniversary . . . 8
Praise and Prayer 8
The United Evangelistic Campaign in Japan 9

FOR MISSION BANDS.

More About the Fresh-Air School Frances Webb 10
How I Began. Chameli Chaube . . 11
From Central School, Allahabad . . 11

ITEMS OF BUSINESS.

Treasurer's Statement 12
Endowed Beds Mary S. Ackerman-Hoyt and Maria Ackerman-Hoyt Memorial Hospitals 13
Missions of Woman's Union Missionary Society 13

THE MISSIONARY LINK

Tbis organ of tbe "Woman's Union Missionary Society of America" is issued monthly. Subscription, 50c. a year. Life members will receive the MISSIONARY LINK gratuitously by sending an *annual request* for the same.

"What? and Why?" is a leaflet giving a brief account of the Society and work in the form of question and answer "Mission Band Leaflets" are original stories written especially for this portion of our work.

Editor of the MISSIONARY LINK, Mrs. F. S. Bronson, 67 Bible House, New York.

OFFICERS OF THE
WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA

President
MRS. SAMUEL J. BROADWELL

Vice-Presidents

New York
MISS E. S. COLES
MRS. Z. S. ELY
" J. E. JOHNSON
" H. L. PIERSON
ALBERT G. ROPES
V. H. YOUNGMAN

Brooklyn
MRS. FRANK H. MARSTON
" PETER McCARTEE
" L. R. PACKARD
" E. E. ROBINSON
MISS IDA P. WHITCOMB

Philadelphia
MRS. WM. W. FARR
" GEO. E. SHOEMAKER
" ABEL STEVENS
" WM. WATERALL

Albany, N. Y.
MRS. J. TOWNSEND LANSING
MRS. G. DOUGLAS MILLER

FORM OF BEQUEST.

I give and bequeath to the "Woman's Union Missionary Society of America," Incorporated in the City of New York, February 1, 1861, the sum of———— ———— *to be applied to the Missionary purposes of said Society.*

Vice-Presidents

Syracuse, N. Y.
MRS. ROBERT TOWNSEND

New Brunswick, N. J.
MRS. CHARLES DUNHAM

Summit, N. J.
MRS. MINOT C. MORGAN

Morristown, N. J.
MRS. F. G. BURNHAM
MISS E. M. GRAVES

Princeton, N. J.
MRS. ARNOLD GUYOT

Boston, Mass.
MRS. H. T. TODD

New Haven, Conn.
MRS. F. B. DEXTER

Rockford, Ill.
MRS. RALPH EMERSON

Chattanooga, Tenn.
MRS. WILLIS C. BRIGHT

Treas.—JOHN MASON KNOX, ESQ. *Asst. Treas.* { MISS C. E. MASTERS / MISS ELSIE E. MCCARTEE }
Auditor—MR. FRANK H. MARSTON
Home Corresponding Secretary—MRS. WM. WALTON CLARK
Recording Secretary—MISS ALICE H. BIRDSEYE
Corresponding Secretary for Allahabad—MISS ELIZABETH B. STONE
Corresponding Secretary for Calcutta—MISS ALICE C. MOFFAT
Corresponding Secretary for Cawnpore—MISS E. W. BEERS
Corresponding Secretary for Fätehpur— MRS. H. S. FULLERTON.
Corresponding Secretary for Jhansi—MRS. WM. WALTON CLARK
Corresponding Secretary for China—MRS. S. T. DAUCHY
Corresponding Secretary for Japan—MRS. CALVIN PATTERSON

Checks payable to Woman's Union Missionary Society of America, 67 Bible House, New York

"The Woman's Union Missionary Society of America" was organized in November, 1860, and incorporated in New York February 1, 1861.

Entered according to Act of Congress in the year 1878 by the "WOMAN'S UNION MISSIONARY SOCIETY OF AMERCA," in the Office of the Librarian of Congress at Washington

THE MISSIONARY LINK

VOL. XLVII. FEBRUARY, 1916 No. 2

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in America.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

CHINA'S CHANGING VOCABULARY. — For centuries the vocabulary of the Chinese language knew no change, but now hundreds of new words are being coined every month in order that a vehicle may be had for the new thoughts and ideas that the development of knowledge and education has brought. "Dictionaries of new words" are being published. A missionary now on furlough recently remarked that his first task on his return would be the spending of weeks in acquiring a working knowledge of the enlarged and enriched vocabulary of the past year.

NEW STRATEGIC AREAS.—We think of the city of Shanghai as an old established and well-worked field, yet it now presents wonderful new strategic areas for pioneer evangelistic work. The great industrial development now going on has brought and is bringing to the city thousands of factory workers. It is said that already thirty thousand unevangelized women and children, far from their own homes, are among the army of workers there. In the ever-shifting and changing student class are one-quarter of a million eager young people with eyes, ears and hearts wide open to new impressions. Our China missions being located in Shanghai, this means that a share of the new responsibility is ours. May we be given needful strength to meet it!

YUAN SHIH KAI has contributed £500 to Peking University, an institution founded and conducted by the Methodist Episcopal Church, and has promised to give the same amount annually.

ADMIRAL TSENG JU-CHENG, Military Governor of Shanghai, and Chief Director of the Kiangnan Arsenal, who was assassinated last November, had visited his wife in the Margaret Williamson Hospital in October, and in conversation with Miss Irvine, had spoken cordially of Dr. Reifsnyder and the work. He did not seem opposed to Christianity, and said that when his wife had recovered he was coming to call. Admiral Tseng was shot while driving with his secretary to the reception at the Japanese consulate on the day of the coronation of the Emperor of Japan.

MOVING PICTURES IN JAPAN.—The moving picture entertainment seems as popular in Japan as on this side of the water. The warden of a Tokyo prison is said to have made the statement that over sixty per cent of the petty crimes, for which those under his observation were imprisoned, could be traced directly to the influence of the moving picture play upon the minds and subsequent actions of the people.

THE COMMITTEE OF THE UNION COLLEGE OF JAPAN held an important meeting lately in connection with the Board of Missionary Preparation. Dr. Goucher, recently returned from Tokyo, gave latest reports of its growth and development, and there is every reason to look for large results both there and here in the coming years.

IN THE PERSONALS of this month will be found a short account of the recent uprising of the Revolutionaries in Shanghai. The Arsenal and the West Gate police station, both of which were attacked, are very near our own mission compounds. Our missionaries and property have been kept in safety, but these loyal workers need very much the support of our prayers and sympathy during these troublous times.

MISS KOCH, our new nurse for the Margaret Williamson Hospital, sailed for China on December thirty-first, and was due to arrive in Shanghai in January.

AN ECHO FROM THE GARDEN CITY CONFERENCE ON FOREIGN MISSIONS.—"One lesson that the war will teach us is that the same spirit of self-sacrifice and devotion will be required in those who send or go if the world is ever to be conquered for Christ."

TREE DAY IN YOKOHAMA

IN EASTERN LANDS.

JAPAN—YOKOHAMA

LOYAL HELPERS

By MARY E. TRACY

IT did seem as if we had reached a climax! One of our regular force in America on furlough, another in China, a third just invalided home, the lady who had come to assist us already burdened with work, the missionary in charge downed by a severe attack of neuritis, and a stern doctor saying, "No more work at present." This was the hill of difficulty that seemed so insurmountably high a few weeks ago. And lo! step by step a path opened and we climbed easily, and no one was breathless, and nothing happened to hurt our school. It was our faithful Japanese teachers and older girls who did most to carry us over the crisis. With the most beautiful spirit of sympathy and splendid loyalty to the school, each teacher gave freely of her time, taking extra classes and dividing responsibilities, until all demands of the routine work were met.

But what to do with the "extras"—Annual Tree Day, Coronation Day Service, and, most important of all, the special evangelistic effort that the spirit of inquiry and interest among our pupils made to seem imperative? These are the times when the foreign missionary always stands at the helm to guide and direct.

November first had been chosen for our Tree Day, and we had decided to devote the whole day to out-of-door exercises and field sports. We could not bear to disappoint the girls, and the teachers all said they would do their best, so preparations went on. When the day came the weather was perfect, and I was allowed out for the first time, going as a spectator. The formal exercises of the tree planting moved on smoothly, each girl doing her assigned part perfectly. The rest of the day was filled with games, a tennis match, and other athletic sports. Every one was in the best of spirits and seemed bent on making others happy, and all entered into the sports with the heartiest good-will. It seemed to me the best Tree Day we had ever had in the school.

During the whole autumn every Japanese mind had been centered on the long-waited-for Coronation, and we were eager for our school

to observe the day with beautiful and appropriate ceremonies. Here again our Japanese helpers took entire charge in arranging and carrying out the program. Our two schools gathered for a service together, which was marked by dignity, impressiveness and a truly Christian spirit. But this was not the only way in which Coronation Day was observed. Our Japanese teachers, learning that in the government schools pupils were raising funds to provide needed improvements in commemoration of the day, decided that this would be an appropriate time to ask for voluntary contributions for the enlarging of our school library and the providing of extra classrooms for our growing numbers. A little announcement showing our need was sent to each pupil's home and also circulated among our alumnæ. The response has been very generous. Already two-thirds of the amount needed has been given, and it makes us very happy to find that our Japanese are ready to share our financial burdens, even when it means, as it often does, very real self-denial on their part.

But my greatest anxiety in being laid aside was for the personal evangelistic work. Being compelled to give up my daily Bible class, the oversight of the meetings for non-Christian girls, and other opportunities, I wondered if interest could be sustained. Here, too, the Japanese faculty showed their loyalty to the true object of our school, which is to bring our girls to the Saviour. Through the earnest work of the teachers and older Christian girls in the class prayer meetings which were held for the younger ones, and through their personal efforts and prayers, a great many girls were led to make definite decisions. At the communion service, on the Sunday of Coronation week, twenty-three of our girls confessed their allegiance to their Heavenly King by being publicly received into the church. Forty-one of our students since a year ago this month (November) have united with the church. This does not by any means show the number of girls who have really given their hearts to Christ and become His sincere followers, for many are still waiting and longing to confess Him by baptism.

Thus I have found that all my anxieties were unnecessary, and that what seemed so hard to bear has brought a blessing by developing in our helpers new resourcefulness and loyalty, and by reminding us that our Father is a present help in time of need.

TELLING THE GOSPEL STORY IN A COTTON MILL

IN Japan we have more opportunities for presenting the Gospel than Bible women to meet them. Doors open everywhere to the messenger with the Christian message. The factory, the hospital, the orphanage, many homes, many Sunday Schools and meetings for adults—all these are included in the wide parish of our busy Bible women. The following account of evangelistic work in a cotton mill was sent by one of our Bible women in a personal letter to a member of the Board. She says: "We go every week to visit the sick girls at the cotton-spinning mill. At times we have the opportunity of speaking to over one hundred girls, and always there are as many as fifty to listen to us. Nearly all of these girls have eye trouble, or else have been very slightly injured by the machinery, and they soon recover, so we have not the chance to teach the same girls for any length of time, but we sow the seed and feel that they get at least some Christian teaching.

"The ages of these girls and women are from fourteen to about forty, and many have been bound to long years of service for a small sum of money, received by their parents or guardians. As is true in all factories, the health of these poor women is ruined by excessive labor day and night, with no pleasure and scarcely any rest, so that every time I visit them I feel the need of bringing happiness into their lives through the Gospel. On the twenty-sixth of December it rained, nevertheless we had a Christmas festival for them, and they seemed to enjoy it very much, and felt that we loved them because we were willing to come all that distance (from another village) in the rain. We also had in that same village an entertainment for our Sunday School which we hold there. The children were delighted with the little gifts, which had been provided through the kindness of friends.

"I also go from here every Sunday afternoon to the village of *Akuwa* to hold a Sunday School. It is a farming village, and there are a few very earnest believers. At Christmas time three were baptised. One of them, a man, had led a very sinful life for years, deserting his wife and causing much grief to his parents and relatives. But since his heart was touched by God all his wicked habits have been given up, and now he is trying to assist us in spreading the Gospel in every way. He is indeed an example of the transforming power of Christ.

"Three women were recently baptised here in Totsuka, and there are now several others who are inquirers, so I must ask you to pray for them."

Do you notice the appeal in the last sentence? Our Japanese workers believe in prayer, and in great faith and simplicity depend upon the intercessions of their friends to help them in their work. Let us not fail them!

INDIA—ALLAHABAD

A MOHAMMEDAN COMMUNITY

By EDITH PICKARD

BY the banks of the Jamna there stands a group of antiquated, broken-down houses, occupied by a Mohammedan community, who, more or less, live their own separate lives, having very little to do with their neighbors. In one of these houses, composed of a small room, veranda and court-yard, resides a family of three—the old father of seventy years, who earns a living by selling Indian medicines; the son, who earns eight Rs. per month as clerk in an office, and his wife. They seem content with their lot, and are considered, by their neighbors, to be in comfortable circumstances. But trouble comes into this home. The young wife is suddenly stricken with paralysis of the right side, and the time comes when both father and son are obliged to absent themselves from work—one to run errands for medicines, the other to do the house work and attend to his wife's needs, for not a single neighbor will offer assistance. A month elapses and the girl is better and able to move around with the help of a stick, and is glad to be able to resume her studies. One day, while she was repeating her secular lesson, the old man suddenly broke in with, "Miss Sahib, if I want to become a Christian, can I?" The question surprised me, for he had never before offered any sentiment on this matter, and I asked, "But why do you want to become a Christian?" He replied, "For two reasons. Because I believe that Christ is the Saviour of the world, the spirit of God, the sinless one who can cleanse me from sin, and because of the difference I see in the lives of the Mohammedans and Christians. There is so much sympathy and unity and love among you all. You have that love and kindness which is not seen in the Mohammedan religion."

Mahmuda is a young Mohammedan girl of about sixteen or seventeen summers, the only daughter of a family of seven. From a very early age she was taught to read the Koran and to repeat the prayers, and she zealously carries out these observances at the stated times every day. Because of her fervency she is held in high esteem by the family, and especially by the ignorant mother, who is guided by her wishes. Mahmuda is a bright girl, passionately fond of study, but very bigoted. Being anxious to learn Urdu, so as to read the translations of her Koran, she made every effort to secure a Mohammedan woman teacher, but failing to find one, she consented to have me teach her once a week. In a few months she finished the reader and was managing very fairly, but every time the Scripture was read she would oppose it, try to get into an argument and end by saying, "Mahomad is the greatest of the prophets, and he alone will save the world." Finally one day her jealousy for her religion prevailed, and she said, "I cannot consent to hear this book (Testament) any more. There is no Gospel; it was taken up to heaven when Christ ascended." I told her I was sorry to be obliged to discontinue my visits, but I hoped she would go on with her Urdu studies. Six months passed. The mother often pressed me to call in and see them for a few minutes. I went twice, and the second time it was arranged that I should teach her again. She told me with pride that she had been through more than half the second book. I found her much improved in reading, so after the lesson I gave her the Gospel to read to me. She did so with just a little shy hesitation, as she was not familiar with the print. On the next occasion the mother sat by while she read the Scriptures, and seeing me help her, the mother said, "Leave the book with her and let her prepare the lesson for you." I was taken aback, and said to the girl, "Will you keep the book?" "Yes," she said, "if you leave it with me I will look through the lesson and will be able to read it better when you come." So I left her Matthew's Gospel with a prayer.

CAN THESE BE "RICE CHRISTIANS"?

By JULIA H. BRONSON

ON our recent trip through Korea we saw a group of two hundred and fifty Christian women, gathered from country places for a two weeks' Bible Institute. These women came at their own charges, bringing the fortnight's supply of food with them, and were devoting their whole time to the daily study of the Bible, in order that they might

go back to tell the Gospel story more efficiently and effectively in their own neighborhoods.

In that wonderful native African church of Elat, whose faith is spoken of literally "throughout the world," 15,000 members make regular weekly contributions, using the envelope system.

In connection with the three years' evangelistic campaign now being carried on by the Japanese, a Tokyo professor went to Kyoto and Osaka to speak the Gospel message, and received Yen 30 ($15.00) as traveling expenses. This same professor on a government invitation later visited another part of the country to deliver some educational lectures, and received a cheque for Yen 450. This same spirit has been shown by all the workers, among whom is a large proportion of prominent and very busy Japanese Christian laymen. The testimony of these volunteer workers is unanimous,—"The campaign has been very successful," and has given those who are taking part "very great joy and satisfaction."

RESULTS OF ZENANA WORK

By ALICE E. WISHART

THE actual results of zenana work cannot be summed up until the Great Day when the books will be opened, but some results are clearly seen here, and now. There are opened doors even into the bigoted Hindu and Mohammedan households, and a welcome. There are marked changes in some caste customs, especially in regard to communication with Christians. There is reorganization in the life of women, shown in greater outward freedom, in breaking down the fear of contact, in increased literacy and desire for Western learning among high caste women, in new opportunities for friendship. There is a change in the attitude of men also, as they become enlightened and discern the value of Christian teaching. But results should have been greater, more commensurate with the work done by faithful, godly workers, both European and Asiatic, who have had a burden for souls, and prayed earnestly.

I believe there is one great hindrance to a rich spiritual harvest in the zenanas of India —a lack of co-ordination between work for men and work for women. With all our fine equipment, with good methods and organization in our work among the higher classes, this important matter of co-ordinating the work for men and women has been overlooked.

The men who have been taught in Christian colleges often return to homes where Christ is not known, and they fear to break away from home influences, to shock the mother and the family.

So there are hundreds of secret believers in the zenanas—women who cannot break away from the traditions, the habits of a lifetime, the environment of home, and so they try to follow their Lord even afar off.

The zenana door is open for us to enter with the good news of life and liberty, but not open for the zenana prisoner to come out.

Shall we not make it possible in the future for women to confess Jesus as Lord and Master in her own home by co-ordinating our work with that of missionaries who are working to reach the men in that household? It can be done!

PERSONALS

China, Shanghai.—Miss Abbey, writing near Christmas time, spoke of plans in the school for a special "White Gift Service," when the girls could make birthday offerings of self and service to the King. They could give as an offering to Him the resolution to keep rules, to be diligent at work and unselfish at play; best of all, those who would, could give their hearts to Him. Miss Abbey says: "We want it to be a real Decision day. The girls in the Cabinet have been working and praying for it in their weekly meetings. A number of girls are on the point of decision and we hope they will use this opportunity to stand out and say they want to join a Preparation Class." Miss Abbey also tells of the practical value of their teachers' meeting. One week they "discussed the way common diseases were spread, how prevented, how school conditions could be bettered, and what things of practical value on this theme could be taught to the children."

Miss Irvine: "Last Sunday night as we were sitting at our evening meal the air was stirring with the boom of cannon and in a few moments the compound was alive with excitement. The Revolutionaries had opened fire on the arsenal. All who could get away from the neighborhood did so, and Dr. Gilbert Reid kindly opened the Institute (in French-town) for us and our pupils, keeping us several days, until trouble was quelled and quiet restored. Soldiers are still on guard everywhere (December 11th), and traffic restrictions are very severe."

HERE AND THERE

OUR FIFTY-FIFTH ANNIVERSARY

OUR "day of days" this January was filled with tender memories, for one year ago our beloved leader was with us, and went out to "enter into the joy of her Lord."

The day was bright and beautiful and the Managers' Room in the Bible House filled to overflowing with loyal friends of our work. The retrospect of this our first year of walking alone, without the wise counsel and strong leadership of our Corresponding Secretary, proved afresh the faithfulness of Him who said, "I will not leave you orphans."

The reports of the Treasurers and of the Board were full of encouragement. As always in the past, the treasury has been enabled to meet all its obligations and to close the year free from debt. The report of the Board brought us into touch with all our stations, where in many places the work shows growth and expansion, and with our faithful missionaries on the field. During the year three new recruits have been sent forth to China, and one to India, while Miss Norton of Calcutta has returned to her field. In closing, the report spoke briefly of our inestimable loss which is Miss Doremus's priceless gain, and echoed the resolve in every heart when it said, "For the sake of the Master whom she adored we go forward in this service." The report was immediately followed by the hymn, "For All Thy Saints, Who from Their Labors Rest," sung by the choir, and a prayer of thanksgiving.

The greetings and reports from our Branches were interesting and stimulating.

Miss Alice E. Wishart, our former missionary in Allahabad, gave us in the address of the morning a moving picture of the Indian woman and her need, ending with a ringing appeal for volunteers for personal service for the Master in the Foreign Field. She said: "However great the sacrifice, let no one think it too costly a gift to *Him,* as He makes up always more than the promised hundred-fold. The Christian woman who goes to carry the Gospel of peace and love, not only *gives,* but the personal gain in her own life and character is inestimably great."

The "Greetings," brought by our Secretary for China, Mrs. Dauchy, just returned from a holiday in Japan, and a visit to our own stations in Yokohama and Shanghai, were very beautiful and heart-warming, and we could almost see our missionaries, helpers, teachers, children, nurses, patients, Bible women and native Christians as she described them to us. It brought those far-away workers very near.

The afternoon addresses by Miss Susan A. Pratt, Miss Clara D. Loomis and Mrs. F. S. Bronson, all returned within the year from Yokohama, again brought our Japan field vividly before us. Miss Loomis, in a few telling words, pointed out the great opportunity for influencing the future of Japan, which we now have, and then spoke especially of our Girls' School and the character-building going on there. Miss Pratt told of the Bible Women's Training School, with its well-planned curriculum, and of the varied activities in which our trained workers are engaged. They carry on extensive work in Yokohama factories, orphanage, reform school, and in many neighborhood Sunday Schools, and many homes; while eight country stations, many of them with a circuit of other villages, are sustained.

Mrs. Bronson spoke briefly of some of the aspects of the relationship between the Board and its missionaries; of the financial aspect, and how contributions to the field are administered there; of the bond of sympathy so real it is like a tangible thing, and of that closest of all ties, the intercessory prayers that are rising on both sides of the world, and that must continue in increasing earnestness and volume if our great responsibilities are to be adequately met. A short prayer of thanksgiving for mercies past and of dedication of our lives to renewed praying and giving and serving closed this "day of days."

PRAISE AND PRAYER

EVERY letter from our missionaries is pervaded by the spirit of praise and prayer, and as we read, our hearts respond in thanksgiving to the Father for His wonderful work through them. How earnestly we desire to be taught by His spirit to become true intercessors, that we may be a channel of blessing and help to them day by day.

"To-day there is an awakening," we read, "which affects three-quarters of the human race. Christianity is moving out over the earth with ever-enlarging agencies, with ever-increasing success, with open and undiscouraged purpose to win the world." As we

think of our own share in this world-conquest we praise the Father, but immediately our praise is turned to intercession for these untried Christians.

"But," as Dr. Robert E. Speer writes, "deeper than the need for men; deeper far than the need for money; aye, deep down at the bottom of our spiritless life, is the need for the forgotten spirit of prevailing, world-wide prayer. Of far greater service than any array of learning or gifts of eloquence, more to be desired than gold, more to be sought than a great name or apparent opportunities for large usefulness, of deeper significance than high intellectual attainment, or power of popular influence, is this gift—may God give it to each one of us!—the secret and sweetness of unceasing, prevailing, triumphant prayer for the coming of the Kingdom of the Lord Jesus Christ." B. B. F.

THE UNITED EVANGELISTIC CAMPAIGN IN JAPAN

THE campaign being now half over, it seems a proper time to ask what are its results thus far and its program for the future. The *Japan Evangelist* of last October, commenting on the power of the campaign, says: "Its most significant feature is one that cannot be too strongly emphasized, namely, that it has been both initiated and conducted by Japanese Christian leaders." The co-operation of missionaries as speakers and members of committees has been heartily welcomed, but to the Japanese themselves is due the splendid leadership that has marked the movement.

Lately a group of statements was gathered from officers of the campaign and "men at the front," and the following brief quotations are taken from them. In speaking of visible fruits of the meetings, a Japanese minister mentions "a distinct gain in the number of baptisms as compared with previous years, large numbers of inquirers on the pastors' lists, a general increase in church attendance, and a goodly number of educated, prominent individuals studying Christianity." Many have mentioned as one of the great by-products of the campaign the development of the co-operative spirit. "Denominational suspicions and jealousies have been removed, and intimate fellowship in labor has resulted." A Christian minister who forsook the Buddhist priesthood to become a believer in Christ wrote, "I rejoice greatly as I think that so many bodies of Christians have been able to successfully conduct this United Evangelistic Campaign. It is a great contrast to the chasms between the sects of Buddhism and of Shinto, neither of which could possibly carry on such a campaign."

Many speak of the economical way in which the campaign has been administered. "Eminent speakers have served at considerable financial loss. Local committees have worked like Trojans to raise funds to economize. I doubt if an equal amount of money has ever been made to go so far in Japan."

The spirit of the workers has been beautiful. "Personal sacrifices have been made by numberless over-worked speakers." One of the most intellectual pastors of Tokyo said, "We want to win men into the Kingdom of Christ, and for the accomplishment of this I am ready, like the Apostle, to be counted a fool."

A noticeable feature of the campaign has been the activity of the lay element in the church, both men and women entering into the work with zeal and taking "a prominent place both in committees and on the platform, and doing splendid work in both spheres."

The comprehensiveness of the movement has been mentioned. Meetings have been held, not only in cities and towns, but in rural districts throughout the empire, and the aim has been to reach all classes. There have been special gatherings from among professional, business and official circles, for post-office employees, for women, and for Christian workers, in addition to the meetings for the general public. "The campaign has used all sorts of methods, both new and old. It has revived street preaching. The automobile and the newspaper have been pressed into service. Japanese Christians have not hesitated to pay at almost advertisement rates for space on the most prominent pages of Tokyo dailies for convincing summaries of Christian truth."

The Prime Minister, Count Okuma, attended a banquet given at the Imperial Hotel in Tokyo for the purpose of increasing knowledge of and interest in the campaign, and in his review of the half century of modern Christian work in Japan, "he not only acknowledged the large contribution made to the betterment of society, but frankly stated his own conviction that no practical solution of many pressing problems was in sight apart from Christianity."

"WE GO TO SCHOOL OUT OF DOORS."

FOR MISSION BANDS.

MORE ABOUT THE FRESH-AIR SCHOOL

By FRANCES WEBB

YOU should see our girls at play. They are very fond of basketball and play it with all the energy they possess. They have badminton too, an English game, played with rackets and shuttlecocks, and many other games, both for the little ones and the older girls. But activity out-of-doors does not end with the play, for the whole school literally lives outside. We have a large garden, and every evening it fairly blossoms with little human plants, who water it carefully and pull out every weed that has the temerity to lift its head. Just at present only roses, balsams, sweet alyssum and marigolds are in bloom, but in a few weeks cosmos, phlox, candy-tuft, poppies, holly hocks, corn flowers, nasturtiums, and many other lovely things will be with us too. We are also able to raise some vegetables for our large family.

If our girls had to toil in a hot kitchen they might not like it so well, but the rice, dal and other cereals and vegetables are all washed and prepared in the refreshing shade of a great tree. The school dining-room, except in rainy weather, is just the outdoors, all the pupils gathering for meals under a beautiful, wide-spreading nini tree.

During school hours all the classes are held in the open air. Mending and sewing out-of-doors turn tasks to pleasures. During the long summer we even sleep out under the stars, and in the winter every bit of space in our long verandas is occupied by the girls' beds, about sixty children being able to find room there.

Friday evening is set apart regularly for a long walk, and on three other evenings in the week we take the girls to a large park to play.

So, although we work and study and play, we are a very healthy, happy family, and what do you think our doctor says? That our health is better than that of any other school in Cawnpore.

HOW I BEGAN

By CHAMELI CHAUBE

(Chaméli Chaube is a Bible woman of our mission in Allahabad.)

WHEN I began zenana visitation, my greatest difficulty was in finding homes in which to teach. It was very hard, for all the doors seemed fast shut, and I did not know how to open them. At first I went to some of the mothers of our children in the Central School, and the lanes of the city were so intricate and difficult that a man servant from the school went with me until I had learned the way.

I found every door locked, and as I stood waiting to be admitted, I always wondered whom I would meet when the door opened. I was troubled when I heard men's voices, for fear they would turn me out.

My very first pupil was one of these mothers of our school girls. The household was a high-caste Hindu one, several families living together. I had taught their daughters in the school and this gave me an opening, so I began with a happy heart. At the next house I was told that "another lady came to teach," so I passed on. Next I found an old grandmother, who called me in, and in that house was a big girl who said she would read, but the family seemed to look on me with suspicion, and rebuked me for going about (as they thought) in disguise, and I was obliged to tell them my whole family history before they could be satisfied that I was not a dangerous guest. But when once they had learned to trust me they were so glad to have me come to teach them that they introduced me to four other families, in all of which I now have pupils. Very often in going to a house I meet friends of the family, who in turn invite me to come to their homes. Thus my list has become very full, and now I have fifty regular pupils.

Often, however, I meet with disappointment. Going to the home of a dear little Central School girl, whose father is a high bank official, the mother refused to admit me, saying, "We do not believe in allowing Christians to enter this house with their teaching." I am still praying for her, and some day she may send for me.

On another one of those early days, when I did not know where to go, one of our school girls accompanied me, and as we were crossing a narrow lane we saw a great crowd gathered and a bear-dance going on. Doors were opened and a great many women and children were peeping out, and as I passed through the crowd several invited me to come in. Out of this experience came five houses, which I now visit regularly.

In another house I found women who had once been my aunt's pupils. At first they were very indifferent, and said that they could all read and write, but if I was needed they would "send a servant to call me." They said many unpleasant things, until I was quite afraid of them. However, I went again, and found them much more willing to receive me, and ready to listen to hymns and Bible reading. This very house is now the best and most promising place I have to work in. Even the husbands have become quite interested in the Bible, and every Sunday examine their wives to see how much they have really learned.

I went to one home, where the master of the house seemed a very great bigot. He sat by, listening attentively to every word I said to the women, and finally said, "If becoming a Christian is to make my wife knock about here and there, with a bag and a book in her hand, may she be saved from such teaching!" Yet that man has become one of my kindest friends, reminds me to visit his wife, and behaves no longer like a policeman, but like a friend.

FROM CENTRAL SCHOOL, ALLAHABAD

THE little girls who study in Class A of the Central School are told that idolatry is a sin, and that God is never pleased with those who do such things. Some girls told their teacher that they do not have to worship the idols while they are young. One girl, named Sarala, said, "I do not worship any idol because I know it cannot hear, but God can hear me and He knows what is in my heart. If I hide myself in a dark closet, even in there He sees me."

—*Subala Nasker's Report.*

RECEIPTS *of the Woman's Union Missionary Society of America, from January 1 to January 31, 1916.*

ALLAHABAD, INDIA

N. J.—Plainfield, B. B. F., for Central School,	5 00	
Mich.—Detroit, Mrs. Jacob Bertsch, for Miss E. Bertsch,	10 00	
Total,		15 00

CALCUTTA

Mass.—Boston Br., Mrs. M. E. Magrath, Treas. The Misses May's School, for Ponia Scholarship, 50.00; Northampton, Mrs. L. C. Seelye, for Orphanage, 25.00,	75 00	
N. Y.—Brooklyn Primary Dept., Bedford Presb. B. School, Mr. H. W. Drake, Treas., for orphan, 25.00; Ossining Mission Band, Hearts and Hands for Jesus, Primary Class of Ossining Chapel, per Miss Truesdell, 4.00; Mr. J. E. Johnson, Jr., 5.00; Mr. Walter Johnson, 5.00; Miss H. P. Johnson, 1.00; Dr. W. H. Park, 5.00; Mrs. J. E. Johnson, 5.00 —for support of Chandra Lela,	50 00	
N. J.—Summit, Mrs. F. S. Phraner, two scholarships, 100.00; Miss Frances Phraner, 25.00, for orphan; Ridgewood, Mrs. F. H. White, for Helen Eliza White Scholarship, 5.00,	130 00	
Ill.—Winnetka, Mrs. J. R. Leonard, for Suni and Paukajini,	100 00	
Total,		355 00

CAWNPORE

Mary Avery Merriman School

Mass.—Amherst, Mrs. A. D. Morse, for orphan, 20.00; East Douglas, The Misses Chapman, for Monorama, 25.00; Mrs. H. K. Morrison, for Sundari, 30.00,	75 00	
N. Y.—Albany, Mrs. L. M. Vrooman, for orphan, 3.75; Brooklyn, Mrs. Calvin Patterson, for Munne, 20.00; Mrs. J. L. Atwater, for Parhati, 15.00	38 75	
N. J.—Englewood, Polygon Society, Miss Olive Lyford, Treas., for orphan, 10.00; Plainfield, B. B. F., for orphan, 5.00,	15 00	
Texas.—Harrisburg, Mrs. C. H. Milby, for orphan,	20 00	
Total,		148 00

FÄTEHPUR

Lily Lytle Broadwell Hospital

N. J.—Plainfield, B. B. F., Lilauli Dispensary, 10.00; Summit, Mrs. F. S. Phraner, Dr. Spencer's salary, 600.00,	610 00	
Florida.—Owanita, Miss Alice Raymond, for Miss Jones,	10 00	
Rescue Work		
N. Y.—Brooklyn, Miss E. St. J. Leavens, 10.00; Pelham Manor, Mrs. M. J. Hamlin, 50.00,	60 00	
N. J.—Fanwood and Scotch Plains, Junior League, Miss Babcock, 12.50; Plainfield, B. B. F., 10.00,	22 50	
Total,		702 50

JHANSI

Mary S. and Maria Ackerman Hoyt Hospitals

Mass.—Hatfield, Real Folks' Society, Miss M. C. Billings, Treas., support of nurse, and life membership of Mrs. S. F. Billings,	50 00	
N. Y.—Brooklyn, Mrs. Calvin Patterson, Hazari, B. W., 60.00; Mrs. W. W. Clark, Shushilla, 20.00,	80 00	
Total,		130 00

SHANGHAI, CHINA

Evangelistic Work

N. Y.—Brooklyn, Mrs. R. L. Cutter, 100.00; Miss A. E. Birdseye, 10.00; Mrs. M. C. Haines, 5.00; Ossining, Miss E. B. Stone, Miss E. Irvine's salary, 700.00; literature, 25.00,		
Total,		840 00

YOKOHAMA, JAPAN

R. I.—Newport, Rev. R. A. Greene, for Sada Takenouchi, in girls' school,	5 00	
N. Y.—Brooklyn, A Friend, for support of Fujiyo Anan, in girls' school, 25.00; Mrs. Peter McCartee, quarterly payment for station, 15.00; Corona, Leverich Mem'l Band, Mrs. M. Le Fort, Treas., for Bible woman, 15.00,	55 00	
Pa.—Philadelphia, Mr. H. C. Coleman, for Miss Loomis' work,	100 00	
Total,		160 00

GENERAL FUND

Mass.—Haverill, Miss S. N. Kittredge and Friends, 10.00; N. Billerica, Mrs. E. R. Gould, 1.00,	11 00	
Conn.—Windsor, Mrs. F. V. Mills, Miss A. M. Sill,	50 00	
N. Y.—Brooklyn, Woman's Ass'n Central Cong. Ch., per Mrs. Bronson, 11.00; Brooklyn, A Friend, in memory of Lydia I. Greenough, 25.00; Mrs. F. H. Marston, 1.00; Friend, 1.00; Mrs. E. M. Vandyck, 50.00; Miss E. I. Dauchy, 20.00; Mr. F. H. Marston, 5.00; Brooklyn Br., 20.00; New York City, Mrs. A. G. Ropes, 25.00; Miss H. L. Kingsbury, 5.00; Mrs. E. Y. Danforth, 100.00; Ann. Meeting collection, 64.00; A Friend, 100.00; Mrs. J. Crosby Brown, 5.00; Ossining, Primary Class, per Miss Truesdell, 7.00; Plattsburg, Mrs. J. R. Myers, 10.00,	449 00	
N. J.—Newark, Rev. A. H. Allen, 50.00; Plainfield, Mrs. C. F. Pond, 5.00,	55 00	
Total,		565 00

SUBSCRIPTIONS TO MISSIONARY LINK

Mrs. S. P. Wishart, 1.00; Miss M. R. Rogers, 1.00; Mrs. Jacob Bertsch, .50; Mrs. Herman Hartwig, .50; Mrs. J. D. Buckley, .50; Miss A. Ripley, .50; Miss H. Sutcliffe, .50; Miss E. J. Ogg, .50; Mrs. D. I. Reynolds, 1.00; Mrs. M. J. Hamlin, 1.00,

Total, 7 00

JUBILEE FUND

In loving memory of S. D. Doremus, 25 00

NEW LIFE MEMBER

Mass.—Hatfield, Mrs. Samuel F. Billings, by "Real Folks' Society."

WILLING AND OBEDIENT BAND

Rev. D. M. Stearns, Germantown, Phila., Pa.

Cawnpore.—Miss M. I. M. Morse—"Mercy,"	30 00	
Miss H. H. Baldwin—Girl,	25 00	
		55 00
Fätehpur.—Mr. William Archer—Kashni Rosie Dean,		10 00
Jhansi.—Mrs. E. F. Weston—Bible woman,	60 00	
Miss M. D. Starr—Boy,	2 00	
		62 00
Japan—Mrs. C. F. Penrose—Harada Shobi,	10 00	
Miss A. V. Peebles—Bible woman,	15 00	
Mr. A. F. Huston—Ozawa Yasu,	75 00	
Miss Elizaheth Hird,	60 00	
Mr. and Mrs. Benj. Daniels—Sue Kibe,	15 00	

Mr. and Mrs. J. S. Mann—Ki Kugo Otsuki,	60 00	
Mr. and Mrs. R. M. Lawson—Shizu Shimazaki,	60 00	
Mr. C. L. Hutchins—Horu, Yoshida,	5 00	
Mr. John Scott—Bible woman,	30 00	
Miss H. D. Boone—Kiku Yamane,	5 00	
Miss E. M. Weeks—Suma Murakami,	15 00	
Mrs. J. M. Ham—Mitsu Ishikawa,	30 00	
Miss A. R. Harper—Yoshi Otawara,	5 00	
Mr. and Mrs. G. T. Bisel—Yasu Nayashi,	5 00	
Mr. and Mrs. W. H. Fredericks—Bible woman,	5 00	
In memory of Mother—Mr. John Dickson, Kuki Chapel,	60 00	
		455 00
Total,		582 00

SUMMARY

Allahabad,	$15 00
Calcutta,	355 00
Cawnpore,	203 75
Fätehpur,	712 50
Jhansi,	192 00
China,	840 00
Japan,	615 00
General Fund,	565 00
Link Subscriptions,	7 00
Jubilee Fund,	25 00
Total,	$3,520.25

CLARA E. MASTERS, Assistant Treasurer.

JANUARY RECEIPTS OF PHILADELPHIA BRANCH

Mrs. William Waterall, Treasurer

Int. on Leavitt Fund,		$15 00
" " M. A. Boardman Fund,		25 00
" " Rachel Wetherill Fund,		25 00
" " Elizabeth Schäffer Fund,		54 00
Offertory at Anniversary,		13 41
Special for Work in India,		5 00
Through Mrs. W. W. Farr:		
From Mrs. J. Lewis Crozer, for Mary A. Stotesbury Scholarship,	$30 00	
For General Work,	30 00	
		60 00
From Miss Howard Smith,		5 00
Through Mrs. G. E. Shoemaker:		
Mrs. Gustavus W. Knowles,	$25 00	
Mrs. Randolph,	5 00	
Miss Sara Morris Longstreth,	1 00	
		31 00
		$233 41

JHANSI, INDIA.

ENDOWED BEDS

MARY S. ACKERMAN-HOYT AND MARIA ACKERMAN-HOYT MEMORIAL HOSPITALS

ENDOWMENT, $600.

Mary S. Ackerman Hoyt—Her sister, Mrs. Maria A. Hoyt.
Mary S. Ackermann Hoyt—Her sister, Mrs. Jeanie C. A. Bucknell.
Mary S. Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Maria Ackerman Hoyt—Her niece, Miss Emilie S. Coles.
Mrs. Jeanie C. Ackerman Bucknell—Her niece, Miss Emilie S. Coles.
Mrs. Caroline E. Ackerman Coles—Her daughter, Miss Emilie S. Coles.
Mrs. Lavinia Agnes Dey, Mrs. Mary B. Humphreys Dey, } Anthony Dey.
"In Memoriam"—A Sister.
Eleanor S. Howard-Smith Memorial—Friends.
Charles M. Taintor Memorial—A Friend.
Mrs. R. R. Graves—Her daughter, Mrs. F. W. Owen.
Associate Congregational Church, Baltimore.
Mrs. A. L. Lowry.
Peace—Mr. S. T. Dauchy.
Annette R. Lapsley Memorial—Miss A. S. Lapsley.
William H. Harris, Mary A. Harris } Their Children.
Mrs. Henry Johnson—Friends.
Lavinia M. Brown—Mrs. Joseph E. Brown.
Canadian—Canadian Friends.
Jhansi—Friends in India.
Ida Hamlin Webster Memorial—
By her mother, Mrs. M. Jennette Hamlin.
Dr. R. M. Wyckoff—Elizabeth Wyckoff Clark.
Mrs. Geraldine S. Bastable Memorial—
By her husband, Alvin N. Bastable.
Fannie B. Robbins—By her sister, Mary R. Hoffman.
William Harvey—By his sister, Mrs. George Trull.
Denis Gerald Withers—By Capt. and Mrs. C. M. G. Withers.

MISSIONS OF WOMAN'S UNION MISSIONARY SOCIETY.

INDIA: CALCUTTA: Gardner Memorial School, Orphanage, Zenana Work, Day and Sabbath Schools, Village Schools.

Address: Doremus House, 140 Dharamtala Street, and Orphanage, 54 Elliott Road, Calcutta, India.

ALLAHABAD: Converts' Home, Zenana Work, Day and Sabbath Schools.

Address: Woman's Union Mission, 6 South Road, Allahabad, India.

CAWNPORE: Mary A. Merriman Orphanage, Zenana Work, Day and Sabbath Schools, Evangelistic Work.

Address: Woman's Union Mission, 122 Civil Lines, Cawnpore, U. P. India.

JHANSI: Mary S. and Maria Ackerman-Hoyt Hospitals and Dispensary, Nurses' Class, Zenana Work, Day and Sabbath Schools.

Address: Mary S. and Maria Ackerman-Hoyt Hospitals, Jhansi, U. P. India.

FÄTEHPUR: Lily Lytle Broadwell Hospital. Rescue Work.

Address: FÄTEHPUR: HASWA, U. P.: India.

CHINA: SHANGHAI: Margaret Williamson Hospital and Dispensary, Bridgman Memorial Boarding School, Day and Sabbath Schools, Evangelistic Work.

Address: Medical Missionaries, Margaret Williamson Hospital, Bridgman Memorial School, Matilda Douw Memorial, 39 Arsenal Road, Shanghai, China.

JAPAN: YOKOHAMA: Boarding School, Bible School, Evangelistic Work, Day and Sabbath Schools.

Address: Woman's Union Mission, 212 Bluff, Yokohama, Japan.

The New York Bible Society NEEDS YOUR HELP

HOW YOU CAN HELP:

By a donation for the work of this year.

By a bequest in your will.

FORM OF BEQUEST

I give and bequeath to the **NEW YORK BIBLE SOCIETY,** *incorporated in the year eighteen hundred and sixty-six, the sum of*_____*dollars.*

NEW YORK BIBLE SOCIETY

66 BIBLE HOUSE **NEW YORK CITY**

JOHN C. WEST, President JAMES H. SCHMELZEL, Treasurer

Rev. GEORGE WILLIAM CARTER, Ph.D., General Secretary

RUDOLPH LENZ

PRINTER

64 BIBLE HOUSE : : NEW YORK